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CATECHETICAL INSTRUCTION:
BEING AN
ACCOUNT
OF THE
CHIEF TRUTHS
OF THE
CHRISTIAN RELIGION,
EXPLAINED TO THE
MEANEST CAPACITY;
BY WAY OF
QUESTION AND ANSWER.

A NEW EDITION.

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CATECHETICAL INSTRUCTION, &c.

Question.

WHAT are the chief Truths of the Christian Religion?

Answer. (a) First, To acknowledge the only GOD.

(a) Rom. i. 20, 21. Heb. xi. 6.

Q. What is GOD? and what are his Perfections?

A. GOD is a (b) Spirit, (c) infinite, (d) eternal, (e) without Beginning and without End, (f) Creator of all Things, (g) every where present, (h) knowing all Things, (i) infinite in Power, (k) in Wisdom, and (l) in Goodness; and (m) in the Unity of this Godhead there be three Persons of one Substance, Power and Eternity, Father, Son, and Holy Ghost.

(b) John iv. 24. (c) Psalm cxlvii. 5. (d) 1 Tim. i. 17. (e) Rev. xxii. 13. (f) Gen. i. 1. (g) Psalm cxxxix. 7—10. (h) 1 Sam. ii. 3. (i) Matt. xix. 26. (k) Psalm cxlvii. 5. (l) Psalm cxlv. 9. (m) Matt. xxviii. 19.

Q. Doth not this destroy the Unity of the Godhead?

A. No; Because (n) the Son is of the Substance of the Father, (o) begotten from all Eternity, very GOD of very GOD; and (p) the Holy Ghost

is also of the same Substance, and together with the Father and the (q) Son is one GOD blessed for evermore.

(n) John i. 18. Heb. i. 1—3. (o) John i. 1—3, 18. (p) John xv. 26. John xi. 26. (q) 1 Tim. i. 17.

Q. What is the next chief Truth of the Christian Faith?

A. To believe that (r) JESUS CHRIST is the only begotten Son of GOD, (s) by whom he also made the Worlds, who (t) having dwelt in the Bosom of the Father from all Eternity, and (u) being the Brightness of his Glory, and the express Image of his Person, was (x) in the Fulness of Time appointed by the Father, sent into this World, and (y) took the human Nature upon him, being born of a pure Virgin, and (z) dwelt among us, being (a) in all Things made like unto us, Sin only excepted.

(r) John i. 17, 18. (s) Heb. i. 2. (t) John i. 18. John xvii. 5. (u) Heb. i. 3. (x) Gal. iv. 4, 5. (y) Matt. i. 22, 23. (z) John i. 14. (a) Heb. iv. 15.

Q. To what End did GOD send his Son into the World?

A. It was (b) that he might be a Mediator between GOD and Man, (c) reconciling

al his Will, (d) be a Propitiation for the Sins of the whole World, and (e) destroy the Works of the Devil.

(b) 1 Tim. ii. 6. (c) John xv. 15. Heb. i. 2. (d) Rom. iii. 25; 26. (e) 1 John iii. 8.

Q. What made such a Mediation and Propitiation necessary?

A. The (f) Disobedience of our first Parents, *Adam* and *Eve*, who, being seduced by the evil Spirit, (g) disobeyed the positive Command of GOD.

(f) Rom. v. 12, to the End. (g) Gen. iii. 6, and also Gen. ii. 16, 17.

Q. Did this Disobedience affect their Posterity?

A. Yes; For (h) they incurred by this Disobedience GOD's Wrath, and forfeited their Right to Life and Happiness, which otherwise they should have enjoyed as the Reward of their Obedience; and, having thus corrupted their Nature by Sinning, they conveyed the like Corruption to their Posterity; so that by Nature we are (i) all born Children of Wrath, and (k) subject to Death temporal and eternal.

(h) Rom. v. 12, to the End. Eph. ii. 3.
(i) Gen. iii. 17—19. (k) 1 Cor. xv. 22, Rom. vi. 23.

Q. Was it only to remove this original Sin of our first Parents that CHRIST came into the World?

A. No; For (l) the original Depravity of our Nature is in every one of us followed with actual Transgressions of our own; so that every Man being also an actual Sinner, stands thereby more in need of being reconciled to GOD.

(l) Rom. iii. 19—27.

Q. By what Means did CHRIST effect this Reconciliation between GOD and Man?

A. By (m) taking the human Nature upon him, and (n) therein paying a compleat Obedience to the whole Law of GOD, and (o) offering himself an expiatory Sacrifice on the Cross for the Sins of the whole World, he thereby, as (p) Mediator between GOD and Man, became (q) the Author of eternal Salvation to all that believe in, and obey him.

(m) Heb. ii. 14—17. (n) John iv. 34. and also John xvii. 4. Luke xxiii. 41. Rom. viii. 1—4. (o) Heb. x. 14—18. (p) 1 Tim. ii. 2, 5. Acts xvi. 30, 31. (q) Heb. v. 9.

Q. How did JESUS CHRIST prove his Mission to be from GOD?

A. Various Ways.

First,

the CHRISTIAN RELIGION.

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First, By (r) an exact Fulfilling the many ancient Prophecies concerning the MESSIAH, which are contained in the Old Testament.

(r) John v. 45—47. Luke xxiv. 25—27.

2dly, By (s) the many Miracles wrought by him for the Confirmation of his Doctrine's coming from GOD, and which were of that Kind, that they mainly surpassed all the Power of human Nature; for by (t) his Word only the blind received their Sight, the Lame walked, the Lepers were cleansed, the Deaf heard, and the Dead were raised up; all which were wrought before many Witnesses of undoubted Credit.

(s) John x. 25, 37, 38. John xiv. 11.
(t) Matt. xi. 2—5. Luke vii. 19—22.

3dly, By (u) the Holiness of the Doctrine itself preached by him, being such as deserved the (x) Approbation that was given to it by GOD, it being wholly calculated to advance his own Honour and the Happiness of Mankind, by (y) banishing Idolatry, Superstition, and Vice out of the World, and planting, instead of them, the Knowledge and Worship of the one true GOD

and his Laws, and the Practice of
manner of Virtues.

(y) John vii. 16—18. (x) Matt. xvii.
(z) John xvii. 16—18. John x. 10. John
17—22. Mark xii. 28—34.

4thly, By (z) GOD's raising Jesus
from the Dead, and taking him up in
visible Manner into Heaven, and there
by declaring to all the World his Ap-
probation both of him and his Doctrine.
Now that he did raise him from the
Dead, and take him into Heaven, is
Truth than which nothing can be ever
better attested; for (a) he shewed him-
self alive, after he had been put to
Death, to his Disciples, and convinced
them by many infallible Proofs of his
Resurrection, such as conversing with
them forty Days, eating and drinking
with them. He was seen by (b) above
five hundred Persons at once, and after-
wards ascended into Heaven in public
View; the Truth of both which many
of the Eye-Witnesses sealed with their
own Blood, induced to it by no worldly
Advantages: For it pleased GOD,
upon the first Planting of Christianity,
the Professors of it did, (c) according
to the Forewarning of their Master, ex-
pect

and meet with Persecutions and Discouragements of all Sorts; that it might more manifestly appear, that what supported them was the Truth of their Cause, and the Rewards which GOD promised a future Life to their suffering for his sake here.

(a) Acts xvii. 30, 31. Rom. i. 4. John ii. 22. Matt. xii. 39, 40. Matt. xvi. 21. Matt. xvii. 22, 23. Matt. xx. 18, 19. (a) Acts 3. (b) 1 Cor. xv. 4—8. (c) Matt. x. 16—18, 21, 22, 24, 25, 34—36. John xvi. 33.

ably and Lastly, By the fulfilling of such Prophecies, as he himself had delivered while he was upon Earth: Some (d) relating to his own Death and Rising again, of which (e) his Disciples were living Witnesses.

(d) John ii. 18—21. 1 Cor. xv. 4—8. Matt. xii. 39, 40. Matt. xvi. 21. Matt. xvii. 22, 23. Matt. xx. 18, 19. (e) Luke xxiv. 46, 48.

Some to the Punishment to be inflicted on the *Jews* for their rejecting and putting him to Death, which drew upon them the most fearful Destruction of their City, Temple, and Commonwealth, by the *Romans*; which (f) was particularly described by CHRIST, forty Years before it befel them; upon which

which they were dispersed into all Nations, and (g) remain so unto this Day without a King, without a Priest, without a Temple, and without Sacrifices as living Monuments and Witnesses to the Truth of these Prophecies.

(f) Luke xxi. 20—24. (g) Hosea iii. 4.

Others (b) to the Mission of the Holy Ghost, whereby (i) the Apostles were enabled to preach the Gospel unto all Nations in their own Languages, and (k) to work Miracles in his Name for their further Confirmation; which Power continued in the Church for almost three hundred Years.

(b) Luke xxiv. 49.

(i) Acts ii. 1—13.

(k) Mark xvi. 17, 18.

Lastly, By (l) the Spreading of the Gospel into all Countries, notwithstanding the fierce Opposition of Men and Devils against it.

(l) Matt. xxiv. 14. Matt. xxviii. 19.

Q. What are the Benefits procured by CHRIST'S Obedience and Sufferings for all Mankind?

A. (m) Reconciliation with GOD, (n) Remission of Sins, (o) the Grace of his Holy Spirit in this Life, and (p) eternal Salvation in the World to come.

(m) Rom.

(n) Rom. iii. 20—27. Rom. v. 1. (n) Acts 38, 39. (o) Acts ii. 38, 39. (p) Heb. v. 9.

Q. *What is the Happiness which Christians expect in the World to come?*

A. The Happiness which Christians expect is, that (u) we shall be happy forever in (r) the more immediate Presence and spiritual Enjoyment of GOD, in the Company of his holy Angels, and the Spirits of just Men made perfect, which (t) Happiness will completely satisfy the Soul of Man, and (u) far exceed the corporeal Pleasures of this Life, giving (x) such as Eye hath not seen, nor ear heard, neither hath it entered into the heart of Man to conceive.

Psal. xvi. 11. (r) 1 John iii. 2. 1 Cor. xiii. 1 Theff. iv. 17, 18. (s) Heb. xii. 22—24. Psal. xvii. 15. Isaiah lxiv. 4. Psal. iv. 6, 8, am. iii. 24. (u) Phil. i. 23. (x) 1 Cor. ii. 9.

Q. *When will this Happiness begin?*

A. It (y) will begin immediately after Death, but will be more perfect and completed after the general Resurrection from the Dead.

(y) Luke xxiii. 43. 2 Cor. v. 1, 6, 8. Philip. i. 23.

Q. *What do you believe concerning the Resurrection from the Dead?*

A. That (z) at the End of the World all Men shall be raised; and the Bodies they

they had here, being united to Souls, shall so remain alive for ever.

(z) John v. 28, 29.

Q. What shall follow this Resurrection

A. The (a) general Judgment w shall pass upon (b) all Men that ever lived upon Earth.

(a) John v. 28, 29. (b) Rom. xiv. 10. 2 Cor. v.

Q. For what Things shall we be judg

A. For (c) all our Thoughts, Words and Actions; for every Thing done in this Body, according to what we have done, whether it be good or bad.

(c) 2 Cor. v. 10. Rom. ii. 16. and also Rom. xiv. 10. Eccles. xii. 14.

Q. In what Manner shall we be judg

A. By (d) our LORD JESUS CHRIST to whom GOD the Father hath committed all Judgment, who will judge the Quick and Dead at his Appearing. (e) at the End of the World he shall descend from Heaven in the Glory of his Father, and all the holy Angels will be with him; then shall he sit upon the Throne of his Glory, and (f) before him shall be gathered all Nations, and he shall separate them one from another: Setting all good Men on his right Hand, and the Wicked on his Left, and then publicly acquit the former, and condemn the latter.

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er. After which, Sentence being pronounced, the Wicked shall depart from into everlasting Punishment, but the righteous shall go with him into Life eternal.

John v. 21—23. Acts xvii. 31. (e) 1 Cor. iv. 14—17. 1 Cor. xv. 52—54. Matt. 38—43, 47—49. (f) Matt. xxv. 31, to the End of the Chapter.

Q. *What are we to do on our Part, to enable ourselves to the Promises of eternal Life?*

A. We must (g) by a lively Faith in CHRIST embrace the Promises of eternal Life; (h) repent us of our Sins, and use our best Endeavours to pay a (i) constant, assigned, (k) and universal (l) Obedience to all the Commands of GOD our heavenly Father.

(g) Acts xvi. 31. (h) Acts iii. 19. (i) 1 Tim. 3. (k) James ii. 10, 11. (l) James ii. 14, to the End of the Chapter.

Q. *How may we come to a sufficient Knowledge of GOD's Will and Commands?*

A. It (m) was at first attainable by the Dictates of natural Reason and Conscience, which being depraved, GOD (n) was pleased to reveal his Will concerning a Mediator, and his Commands to Mankind, at sundry Times and in divers Manners. First, by the Patriarchs: then (o) by

(o) by *Moses* and the *Prophets*; and lastly, by his Son *JESUS CHRIST*; that (p) the whole Will of *GOD* concerning us is contained in the Writings of the *Old and New Testament*.

(m) *Rom. i. 18, 19, 22.* (n) *Heb. i. 1,*
(o) *Luke x. 25—27.* (p) *Rev. xxii. 14.*

Q. Is there any further Revelation of GOD's Will to be expected, than what is contained in the Holy Scriptures?

A. No; For CHRIST (q) having declared to his Apostles before his Departure, that he had yet many Things to say unto them, which they could not then bear, but that he would send the Holy Spirit, or Paraclete, which should guide them into all Truth: This (r) Promise was fulfilled in the sending of the Holy Ghost, who descended at first on the Apostles in a visible Manner, on the Day of Pentecost, and by whose Assistance they were fully enabled to declare the Will of GOD to Mankind, and to commit to Writing whatever was necessary for the Salvation of the Faithful; all which is contained in the Canonical Books of the New Testament, wherein (s) St. Paul has declared, That if they, or an Angel from Heaven, should preach any other Gospel than that which they had preached, let him be accursed.

John

(q) John xvi. 12, 13. (r) Acts ii. 1—3, 14.
Gal. i. 8.

Q. But are we able to believe in CHRIST,
and to obey GOD's Commands, of our-
selves, and of our own Strength?

A. No; (t) Our own Strength cometh
from GOD alone, who has promised
to give his Holy Spirit to them that ask
him; and (u) by his Grace to sanctify,
(v) assist, and (y) comfort us, and (z)
enable us to do whatsoever he requires
of us.

(t) 2 Cor. iii. 5. (u) Luke xi. 5—14. John
xvi. 16, 17. (x) Rom. viii. 2. (y) Rom. viii. 26.
(z) John xiv. 16. Luke xi. 13. Rom. xii. 12.
Luke xviii. 13, 14. Phil. iv. 13.

Q. How are Men admitted into the
Christian Church, so as to become Members
or Disciples of CHRIST, and entitled to
the Benefits he had procured for them?

A. By being (a) baptized with Water,
in the Name of the Father, Son, and
Holy Ghost.

(a) Matt. xxviii. 19. Acts x. 47, 48. Acts ii.
38—40. Acts xxii. 16. Rom. iv. 11.

Q. Is this the only Sacrament pertain-
ing to Christianity?

A. No; For (b) CHRIST hath insti-
tuted, for the Confirming of our Faith,
and our Furtherance in Christian Piety,
another

another Sacrament, commonly called the LORD'S Supper, in which, by blessing and eating of Bread, and drinking Wine, according to his Command and Institution, we are (c) made Partakers of his Body and Blood, and of all the Benefits of his Death and Passion, the Memory whereof we thereby solemnly set forth and keep up in his Church, till the Time of his coming again.

And for the Administration of the Sacraments, and the Preaching of the Gospel, CHRIST (d) has appointed that there should be a particular Order of Men set apart in every Age; and to them, and to his whole Church, he has left this as his last Injunction:

Go ye, and teach all Nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all Things whatsoever I have commanded you: and, lo, I am with you always, even unto the End of the World. Amen.

(b) Matt. xxvi. 26—28. 1 Cor. xi. 23, 24—

26. (c) 1 Cor. x. 16, 17. (d) Matt. xxviii.

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